

# INTEGRITY

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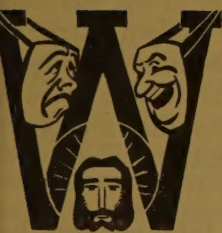
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## EDITORIAL



WE can only discover what God has revealed (and continues to reveal), by constantly freeing our minds of illusions. Left to itself the human imagination successfully plays the fool, but when you add to this social institutions dedicated to the manufacture of illusion on a mammoth scale, it is not surprising that what is currently described as "hard-headed thinking" is in fact nothing more than idiocy. The Christian is no longer talking to simple, ignorant minds, but to minds tremendously abused. On the one hand you have the "keen," "active" mind, too tensely strung in its anxiety to vibrate to every new discordance, and on the other hand you have the passive, brooding mind that can record nothing less poignant than the sensational, because it has overdrawn its emotional potential and is now bankrupt.

In this issue we publish articles that recommend a more objective approach to our times, to our institutions, and ourselves. When we beat our breasts and say "I have sinned" this should express a *conviction* and not be merely perfunctory mortification. Admitting our own faults should prepare the way for our taking complete but not too morbid inventory of the current chaos with a eye to its repair. It isn't Christian to be shocked at our own obstinacy. Our social housekeeping has been far too untidy to permit us the privilege of feigned fastidiousness at this late date.

Next month we shall deal with Silence and Distraction, the occasions for and against a properly Christian approach to Reality.

During 1950 we accumulated a tremendous debt of gratitude to our readers for the many and various ways they have helped us. Specifically we are grateful for the letters which came in answer to our query concerning the length of articles. We received all sorts of friendly suggestions.

Thanks also for the Christmas gift subscriptions. It's a blessing to be dependent upon such generous people.

THE EDITORS



# Did We Never Have It So Good?

Bertrand Russell, at his amazingly popular lectures at Columbia University recently, said that unquestionably men as a whole are happier on the whole now than they were in the eighteenth century, and that this happiness is the fruit of modern science and industry. Lord Russell is an old man, more naïve about progress than a comparable thinker would be today. The above optimistic statement seemed to be more a dogma with him than a judgment which could be substantiated by even the evidence elsewhere presented in his speeches.

But to consider his contention seriously for a moment, how would we go about discovering the relative happiness of different ages? Human happiness is hard to measure, though we have some indices to human *unhappiness*. Extreme *personal* unhappiness expresses itself in suicide (the natural terminus of despair), and escapes from thinking, whether physical as with alcohol and other drugs, or spiritual as in the distraction of semi-meaningless entertainment. Unhappiness in relations with other people is reflected in divorce and war. The despair of the species manifests itself in the practice of birth control. On this negative evidence our age stands condemned without any necessity of inquiring further into the unpleasantness of the eighteenth century. It may be interesting, though, to note in passing that it is almost instinctive with apologists of modern times to cite the eighteenth century as the basis for unfavorable comparisons. It was then that the evil fruit of the Reformation was most evident. The Christian institutions of the Middle Ages had been destroyed. Yet nothing benevolent had yet arisen to replace them. There remained chaos and misery while very harsh laws (death for petty theft and no mercy for children) attempted to suppress the widespread revolt against wholesale injustices.

## The Belief in Progress

It does not so much matter what Bertrand Russell thinks but there are others. Even though one would have expected a general disillusionment of recent years, there still persists the commonly held idea that we are lucky indeed to live in this age and that it would have been an unspeakable darkness to have lived in another time, or place (for we are lucky to be Americans too). Those who tend toward communism probably explain away the fact that our globe is at present imperilled, by a mystical hope like

Bertrand Russell's. His theory is that it is often darkest before the dawn, and that, just as a mountain climber might encounter terrific obstacles while nearing the summit, which is hidden from his view by overhanging rocks, so we may be without realizing it on the very threshold of a paradisiacal age. Note how this theory parallels, or rather caricatures, Christian mystery. Those who hope in Christ know that they will have to go down to the death before they live (and analogously, perhaps, with civilizations), and this is a mystery too, but not an irrational one. The eventual success of the Christian will be the fruit of his own virtue and Christ's redemptive sacrifice. The secular optimist expects good to come from nothing except more intense crises and the mere passage of time, although his belief is buoyed up by a superstitious trust that science and industrialism will produce happiness and peace, to which they are in fact completely unrelated.

The reason for people to be easily confused about our day is that there is evidence both of seemingly great good and seemingly great evil. We have television, and the Korean war, the H.B. and the atom bomb. Therefore many people say that the world has always been partly good and partly bad (an echo of "there's always been friction between parents and children"), so why get excited?

If it is true that there is nothing particularly unique about our age, and that we have an illusion of crisis from being too close to events and from the fact that some of us are temperamentally apocalyptic, then we ought to resort to sedatives. But if the "don't get excited" people are wrong, then they couldn't have chosen a worse time to make their error, because the stakes have never been so high nor our potential destructive power so great. Perhaps their own position of unconcern is more a matter of temperament than of judgment. Or likely a closer examination of their position and ours on particular points will show that we are farther apart than we think.

We believe that there are very many people holding more or less the following views:

1. *That there is less cruelty today than ever before; people are kinder.*

Now this just isn't true. The first half of the twentieth century has seen cruelties which in intensity and extension rival or exceed anything in history. Forced labor, concentration camps, modern weapons of war, wholesale extermination of populations, torture chambers, dispossessed people, violation of women, reli-



gious persecution, all these things come readily to mind. We Americans want to think that they are crimes to be laid at the feet of our enemies or our erstwhile allies only, but it cannot be so maintained. We alone dropped the atom bomb. We sanctioned the dispossession of huge populations and the ringing down of the iron curtain in front of other peoples. We dallied until the Russians reached Berlin, so we share the responsibility for the Red Terror of looting and raping that took place there. Our soldiers also committed crimes but admittedly on a much smaller scale. Everyone credits America with good intentions but (as the book *The Twenty-Fifth Hour* so frankly shows) that does not mean that people suffer appreciably less under our benevolent but mechanized rule than they did under the Nazi Germans. Furthermore, we should err in supposing that we are very far removed from the spirit itself of the S.S. guards, since it has been shown (for instance in the book *Hitler in Ourselves*) that even the Nazis were very charming in many of their relationships. The modern evil-doer is not an ogre, he is a man who can snuff out the lives of five hundred Jews in a gas chamber and then go home to play with his children and eat a hearty lunch. Our president, who is more typical of us Americans than he is an outstanding, distinguished leader, bubbled over with glee on hearing, aboard ship, that we had finally dropped an atom bomb on Japan and that it was the "big success" that had been promised. Modern man may find an advocate to plead for him on Judgment Day that he knew not what he was doing, because he was so shallow and immature or because of the discontinuity of his nature, but it is unlikely that he will try to rest his case on kindness.

If we can avert our eyes for a moment from the towering savageries of our day, there is an area nearer our personal and domestic lives nearly smothered in "kindness." We see it in the "permissive atmosphere" created by the psychiatrists and social workers in their relations with young delinquents. We see it in the "compassion" of those who favor euthanasia and birth control. We see it in the "conscientiousness" of progressive parents who impose neither discipline nor doctrine on their children, in the "automatic passing" of students from one grade to the next in school, in the "mercifulness" of the divorce court, and the anxiety of the psychoanalyst to rid his patient of the burden of "guilt feelings."

If men were dogs this symposium of benevolence would rightly be labeled kindness. But is it kind to treat men as though they were animals? Is it kind to act as though they were irrational

to behave toward them as though they were incapable of making moral decisions and to deny that their souls are immortal?

2. *That there is less ignorance today. Almost everyone is literate. A college education is within the reach of all. Children can have the whole world brought to their living rooms by television.*

But literacy is a tool for learning, not a proof of wisdom. And whereas very many people now go to college, at least in the United States, this is more because college standards have been lowered, and public funds appropriated for tuition, than because young people have been elevated.

It can be shown that on every level, from that of the erudite down to the simple, the power of thinking has greatly declined in the last several hundred years. To take the common man, he once (before he could read or write) went wild over Shakespeare. Now it is Jack Benny, or a quiz program, or the comics. Which fare is more nourishing? On a higher level, Saint Thomas, written for the equivalent of high school students, is beyond the capacity much less the interest of most university graduates.

The end-term of the "education made easy and interesting" movement favored by progressives is the little child wide-eyed in front of the television set. The world is now in his living room. The only trouble is that it doesn't make any sense—or rather that it doesn't make anything except "sense." Television presents a kaleidoscopic multitude of phantasms, the raw material for thinking (but a garden or a sea shore or even a multiplication table and some elementary history books would be more suitable raw material for the child-mind). Where are the principles with which to order these facts? Everyone has forgotten them. And where are the intellectual virtues and disciplines with which to process the knowledge and digest it? Atrophied for want of development. All the information in the world is useless for those who cannot think. Worse than useless—they will get a great big headache from undigested facts racing through their imaginations. They would be a lot better off herding some sheep in a remote valley somewhere, with nothing but some memorized psalms and tales of local history to dwell on.

3. *That there is more equality today. Class distinctions are not so rigid as formerly. There is more chance to get ahead.*

The sort of equality people have vaguely in mind when they exalt our supposed "classlessness" really means "equally rich," or



"equally well-dressed," or "equally able to stay at the Waldorf." We certainly do aspire to this sort of equality, and some barriers between classes have been broken down. For instance, in the aristocratic society of the past it was even forbidden by law for a common man to ape the dress of the nobility, though he were able to get the money to do so. In fact a man's trade was indicated by his clothing. Now everyone dresses at least in the styles of the upper classes even though the materials and workmanship allow all degrees of difference. It is true too that anyone can aspire to be president, or a millionaire, and although not many succeed to these positions, the determining factor is not birth, nor even brains.

It is not an accident that alongside this breakdown of barriers, is a degradation of standards. Everyone can go to college only when colleges have lost all pretension to scholarship. Anyone can be a political leader when statesmanship no longer exists. Even a Brooklyn gangster can edge his way into society when society has become café society. We shall never all be rich, but very likely we shall hit a dead level of destitution not long hence.

Equality in the sense of "classlessness" is a false ideal because it does not correspond with reality. Men are different from each other and unequal in their gifts. Therefore a society which is according to nature will be functional and hierarchical. Men are content not in a competitive world but in a world where each can occupy his own niche. This contentment breeds stability, and the fraternity which modern men hope vainly to find in equality. It is said of the Middle Ages that they "sacramentalized the inequalities of men," and it was at this time that the lord and the servant were on familiar terms, and queens and ladies personally tended the poor. Our present lords and leaders are almost infinitely removed from the proletariat, and even members of the same income bracket, as in the suburbs, live side-by-side but as strangers or superficial acquaintances.

#### 4. *That we have more knowledge of the physical universe and sovereignty over it.*

Let us admit that the above statement is true, at least the first half of it, and examine its fruits. The claims naturally fall into several categories.

a) Modern science has vastly increased man's power through the use of steam, electricity and other sources of energy. This increase in power means the productivity per man is multiplied many times. In effect, it makes industrialism possible.



Remember that we are examining the goodness of our age. What has industrialism brought us? We have many more *things* than formerly. More dresses, more automobiles, more pots and pans. Our life is softer and easier from the point of view of the energy we have to exert. On the other hand most men have lost their economic independence. Almost all men have been robbed of satisfaction and creativity in their work. We have been integrated into our own complicated machinery rather than having it subserve us. Although there are many schemes abroad for making our lives more tolerable in accidental ways, there is no promise held out for the de-mechanization of our jobs. Therefore it would not be unfair to conclude that on the altar of industrialism we have sacrificed our humanity.

b) We have conquered time and space, through radio, airplanes and television.

Yes, we have. The question is whether or not this is a good thing. We cannot avoid seeing that these inventions serve, prospectively and historically, the forces of evil and tyranny much more readily than the forces of good. Let anyone who fails to see this read Orwell's "1984" and the other prophetic books of our time. Now if this is true, or rather since this is true, would it not be more logical to regard these wonderful inventions as stepping-stones to total tyranny rather than as proof of the magnificence of our age?

As far as the ordinary citizen is concerned the immediate effect of these inventions has been to step up the tempo of his living. Now he is always in a hurry. He has a multitude of things to take care of. He does not have time to think, still less to contemplate. Anyone who wishes to be a philosopher, or a writer, or a man of prayer or even just to avoid ulcers or to keep sane, has to cut through the complications of modern life as through a dense thicket. Human beings have a considerable power of adaptation but their whole nature cannot be changed, even to synchronize with a bright and speedy new world. *Man* is the measure.

c) There are several corollary claims which follow on the scientific inventions. One is that we have *more variety and refinement* in our possessions now.

We do have a deceptive semblance of variety, really only mechanical variation. We have a lot more foods, but they taste more and more alike, and alike tasteless. We change our dress

styles every year, but uniformity and drabness in dress is nevertheless becoming global. Architecturally a similar process goes on. True variety is in nature and in human creativity, both of which are being stifled.

The "refinement" argument is rather easily refuted. It rests mostly on white bread and refined sugar, two injurious foodstuffs.

Similarly, people claim that we have *more comfort and convenience* in this age. Now comfort is the summit of the bourgeois ideal and there is no denying that it is a sort of characteristic of our day, with its cushioned rubber everything (including kneeling benches), and its overheated houses and air-conditioned theatres. It has never been regarded as particularly compatible with the Christian life, since it is a sort of blanket refusal of asceticism.

Our conveniences are mostly to compensate for the inconveniences of modern living. It is convenient to have a car—if you live ten miles from your work. It is convenient to have an elevator—if you can't live in a private house. It is convenient to have a washing machine—if you have no one to help you with the wash.

### Different Colored Glasses

One could go on arguing these and similar points, but it would take up too much space, and is a little unfair because the opposition does not have an opportunity to defend itself. The important thing is to see that two people, even two Christians (or even daily communicants) can look at the same modern circumstance, yet one bless and the other curse it. We hope we have analyzed some of these points enough to show that the critics of modern society are not just being negative, that they do not have a perverse attachment to primitiveness. Something is gained when evil is seen for what it is and what is gained is more truth, a nearer view of reality. It is not necessary to come up with a plan to save the world in order to exercise the privilege of showing that it needs saving. However, it would be useful, and intellectually constructive, to explore the framework in which the Christian criterion of an age can be drawn up.

### The Christian Context

We must first of all see the meaning of history. Time unrolls. It begins at the creation of the world out of nothing. Then there is the beginning of man, the fall, the selection of the Jews as the chosen race, and their history in preparation for the coming of Christ. The Incarnation and the Redemption are the center of



history, not the middle-point in years, but the focal point in meaning. After them comes the application of the fruits of the redemption to successive generations and to all nations until *the number of the elect is filled*. Then time comes to an end. We are in that last period now. We do not know, and have no way of knowing, whether we are midway, just beginning or nearly finishing it. We do know from revelation that at some point in this period Satan will apparently triumph over the earth, in the brief but terrible reign of Anti-Christ.

Note several things about the above outline of history. First of all, it is an entirely supernatural framework. Within it men do not proceed from a state of crude cavemen of little intelligence to being intellectual and cultural giants. We should wipe out of our minds the popular evolutionary ideas which most of us have unconsciously absorbed, whereby we anticipate some sort of superman race of the future. Neither is there anything in this supernatural framework to suggest that we have to tear the physical universe apart and re-order it to our own ends. There just is no direct or necessary connection between scientific achievement and the "fulfilling of the number of the elect." Superficially it *looks* as though there might be a connection between say, television and the conversion of the Chinese. The only thing one can say for certain, though, is that we have to preach the Gospel and therefore we have to have some means of reaching all peoples, not saying what means.

We can also say on the basis of the above that absolutely speaking the years 1 to 33 were the best time of history because when God walked the earth, and that the worst time absolutely will be the reign of Anti-Christ, when even the elect will be deceived except for God's special help. Of other times we can say that each has its chronological position and its special work, which is at least partly bound up in mystery. Civilizations rise and fall, but history is not cyclical for all of that. The twentieth century is not the thirteenth century any more than the man is still a boy.

Let us get back to the theory that there is good and bad in every age, ours included. There is a sense in which this is true, but I think that sense is not what is ordinarily meant. My impression is that these people are thinking on a natural, even a material level. They want to pick and choose from a jumble of things, sorting out the washing machine in the "good" pile, the bomb to the left in the "bad" pile. They want to lift out selected "good" articles from current magazines, while disregarding the pornography and trash. Now the badness of our age (to my

mind) is not of that sort. It is more like a rotten egg beaten up with the cake batter and making the whole thing inedible. Or like a stink bomb put in the ventilating system.

Our badness consists of huge driving forces going in wrong directions (Freudianism, saturating everything with sex, or industrialism, turning us all into robots, for example), a pervasive false sense of values (materialism and the bourgeois spirit), a general lowering of all standards (naturalism, mediocrity), with naked evil showing through more and more clearly, rising out of the east and out of the west and even filtering up through the floorboards under our feet.

Where then is the *good* to be found? Contrary to popular opinion it does *not* reside in clever inventions or luxurious material standards of life. Neither is there very much of it in the ocean of sentimentality usually mistaken for a sea of good will, which is largely the disordered compassion of the multitudes of the mediocre.

The good is Christ-with-us, and practically nothing else. It is the Blessed Sacrament, hidden and silent and ubiquitous, and more powerful by far than the atom bomb. It is the inestimable privilege of daily Communion, which makes us strong to see the spiritual truths written in daily events. It is the charity of Christ more beautiful than the sunsets and the landscapes and the flowers and the homes which our sins have destroyed—the charity of Christ in people, little ones and unexpected ones and previously unlovely ones, almost all of them ignored by the councils of great men.

The goodness is also in opportunity, in that little time and freedom which remains before the darkness descends. At least here in America we still have some liberty, and this is why we are lucky to be Americans, which really is a matter of luck and isolation rather than superior virtue. The opportunity is useful for only one thing, for making Christ known, converting hearts, trying to form some Christian institutions; for penance and the apostolate. For this reason alone we can thank God, as Pius XI did, that He makes us live among the present problems. But only on condition that we believe the second part of his statement "It is no longer permitted to anyone to be mediocre."

The opportunity is also open to enjoy one last bountiful Thanksgiving, one more pagan Christmas, one more sensual indulgence, one last wardrobe of new clothes, or to buy a television set on time payments. If we indulge in these things we shall at the very least soon become mediocre, unsalted.



When the darkness finally closes in on us, as it has already  
closed in on much of the rest of the world, there will be only one  
good left, the goodness of Good Friday.

PETER MICHAELS

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HOW MR. JONES LOOKS



TO HIS WIFE

# The Retreat From Reality Into Psychosis

To the layman the behavior of the neurotic and the psychotic displays absence of balance and absence of co-ordination. He feels that this absence is a privation, for they are devoid of personal characters he knows should be there. They have no proportion in their emotional reactions, little balance in their judgments and varying degrees of ill-adaptation to their environments. In the neurotic he senses a cracked personality, and in the psychotic a crumpled one. He senses inexplicable urgency of conflict and a form of emptiness in them. This is another way of saying that for him the striking character of the mentally ill is their privation of a sense of what is real. They are not at grips with their environment. They appear to be flying from reality.

Now although that describes them fairly well, their flight from reality does not actually define them, or at least define all of them. It does not define whether flight from reality is the cause or effect of mental illness, whether a man flies from reality because he is neurotic or is neurotic because he flies from reality. Certainly there are some in the latter class, who have sought refuge from reality and its harshness in the inadequate cloak of illness. On the other hand the aetiology of mental illness is extremely complex, and factors of heredity, environment and bodily constitution must be taken into account and it may well be that the contribution of such factors in some cases may be determining in the onset of mental illness. Thus although schizophrenia is the classic illness of flight from reality, it is worth recording that fifty to sixty per cent of schizophrenic cases show an hereditary factor. Further it is well known that although mental illness fulfills a purpose for the patient, it is a purpose of which the patient is often unconscious. He may be flying from reality but he does not suspect it in some cases, nor does he know of the function of his mental illness. Nevertheless it is admissible that some people would be neither neurotic nor psychotic if they had faced reality squarely. The purpose of this article is to discuss only such a class and see how the definitive character of a neurotic's incapacity for personal integration fits with the descriptive character of his flight from reality. Its thesis will be that all men suffer when they move away from the real order; that some neurotics carry such



faulty defences to excess; and that a number of psychotics have carried them to their ultimate conclusion. We must first *define* what reality is.

### **This is Reality**

The real order is God's world seen in the light of the purpose for which He created it. In itself it is not a perfect world. It was good enough for Bethlehem and bad enough for Calvary, not in itself the best or worst of worlds. In relation to the will of God it is a perfect world, in so far as it fulfills precisely the purposes God had in mind when He created it. Two things follow. Firstly in itself reality carries no guarantee of satisfaction to those who are in it. Secondly the only satisfaction it can bring is when those who are in reality consciously fulfill the purpose of God in creating reality. Briefly the sane man is not only at grips with reality; he is at grips with the purpose of reality. In a word he lives in the real order. Some neurotics live in a world of unreality; some who are not neurotic live in the world of reality; all who are sane live in the real order.

As such, reality is not only the created expression of the power of God, it is the created expression of the uncreated will of God. The sane man not only withstands adequately the stresses of reality, he sees their purpose. For him the mental world is not only the re-presentation of the world as it is, but of the world as fulfilling the divine plan. Reality overflows with divine design. This is the alphabet of sanity. Our thesis, to repeat, is that for some neurotics and some psychotics reality is unbearable because they can see no order in reality. If there is no order there can be no purpose. If there is no purpose in a world which makes you sweat in the body and in the mind, some of us may retreat from it. God gave reality to Adam and Eve and promised the former sweat and the latter pain. Reality was to stimulate them and give them conflicts—for a purpose. It would never stimulate them enough to crack the personality or crumple the personality, but it would stimulate them and their children. The stresses of all reality lead to God, that is the lesson for those who can read it. The will of God moves in the heart of things, especially in the heart of man, and thus it is that the man without God is the man without purpose, and some of the men without purpose are those who are mentally ill.

### **Need for Conflict**

In this context therefore there must be conflict and battle. We must not assume because neurosis is often the result of con-

flict, that conflict is always harmful. Conflict tunes the organism by tightening the strings and mobilizing the forces of personality. It is the refusal to recognize conflict which makes it harmful. Those who thus dissolve conflict instead of resolving it are often those who regard life as a victory and not as a battle. There are forces within a man and forces without; the clash of the will of man in pride and the will of God in conscience; the cry of the intellect for Eternal Beauty and the jeer of the senses for striptease, the rhumba beat and bright and attractive images. The apple is good; the snake is nice; the fig leaves reveal. God alone stands in Himself; the ultimate object of striving, the final link in the chain of purposive movement; the objective reality by which things are real and have an object; that final and lasting goal which alone can confer meaning on our purposes and satisfy the hearts He made to be satisfied by Him.

Thus life is not only a matter for biology; it is a matter mainly for theology and theology can tell us much which is psychologically useful. Theology says every man is conceived in sin; he is born with a spiritual trauma; he is sick; he needs medicine. Thus says the Catechism of the Council of Trent, the Sacraments are "the medicine for the soul." It is surprising to think that the soul needs medicine. But it does, your soul and mine. Theology says that the sick soul has to work with a body in carrying a cross; this cross is following reality in the imitation of Christ. Theology tells us moreover that Christ through His Church defines how we should face reality. Through her He makes clear the eternal norms of conduct buried in the heart of all God's reality, the recognition of which alone guarantees the wholeness and the sanity of Christ; the pursuit of which alone guarantees a purpose consonant with the strivings for happiness of the personality. When your psychiatrist says that the categories of his science stand for so many different expressions of his patients' incapacity for synthesis and co-ordination in their mental lives the above must be borne in mind. Unless the real order is seen to be God's order there can be no adequate co-ordination of our responses to that order. There can be no synthesis. There can only be a psychopathic representation of a shadow world, in darkness because it is deprived of the light of God in Christ. We must repeat that not all neurotics have this absence of vision. Some of them have it; some of them have it more clearly than the normal; all of them benefit by such a vision; without it some of them would be worse off. We are only dealing with that class who would not have



t, or did not know of it. We are dealing with those who are sick because they are without reality, sick because the meaning they put in reality is not the meaning which is in reality; the lost because their mental compass gives the wrong direction.

It remains now to examine the ways in which we seek to evade God's reality; the conditions of entry into the shadow paradise of the psychotic mind, how we escape the bite of reality and the twist of conflict, how in brief we flee from the Hunter Who pursues to carry us home.

### **From Fact to Fancy**

The first approach to an aspect of harsh reality or to conflict is to pretend that it does not exist. Thus the spoiled first child may pretend that no new baby has arrived in the family to rob him of his measure of affection. The hostess may pretend that the unwelcome guest is not there. We ignore our enemies. We may pretend that difficult situations do not exist, or seek escape from them by various means. Cinderella may dance in the heart of the poor servant-maid and some of the loveless may seek consolation in a novelette. Trivial examples, perhaps, but examples which can show the dangers of unbridled phantasy. There may come a time when over-indulgence in phantasy is preferable to real life. The clouds are preferable to earth. The leper is not missed and something has been lost. The primitive images of adventure, of the knight conquering his lady, of hearth, of riches and of home are so many symbols of the heart's thirst for God. This is the loss and the gain is only in the dream. At the indefinable axis when dream becomes preferable to day we pass the point of no return. Look at the psychotics whose dream has come true; the Napoleons and dictators who have paid the price of being mental Caesars and who are lords of life and death in the utter isolation of their separated minds. "They are lost in the maze of the magic garden," says Jung, "... for them there is no time, no further development. It is nothing to them whether they dream for two days or thirty years." Power, sex and affection seek for expression through this faulty channel.

### **Hysteria**

A particular form of phantasy is seen in the mechanisms of hysteria. The hysterical person is often a woman who as a young girl has suffered from personal inability to obtain the love, affection and security she desired. Or it may be that she did not receive enough in her estimation and quickly learned to pose, pretend,

maligner and indulge in histrionics to obtain the desired affection. Over-indulgence in these phantasies has led to the formation of a faulty reaction pattern which she now believes is part of her illness. The germ of such mechanisms again exist in most of us. We soon learn that exaggeration of injury is a quick way of obtaining sympathy. We may find ourselves arranging situations which will enable us both to avoid responsibility and win sympathy. Perhaps the fault lies largely in our upbringing. Our parents may have forgotten to train us to meet God's reality. Maybe they never loved us or never tried to love us as Mary loved the Christ-child. Perhaps we conflicted with a new car, or the contraceptives did not work, or somebody's figure was ruined, or we could not get used in a childish way to a succession of different mothers as father piled up his divorces. No one told us life was a cross and that God loved us most in our sufferings. Our hysteric desire to be loved is the distortion of a desire to be possessed by the Infinite Lover Who made us that way, needing His affection coming through our parents, coming through the Eucharist, coming through reality, coming through crucifixion. No one told us perhaps, and now it is too late for some of us. We are too busy loving ourselves being loved by other people.

### Self-Pity

Yet another faulty reaction stems from the heart's desires to be loved. This reaction is known as self-repudiation and it aims at belittling oneself in order to win pity, recognition or love from others. God burns in reality awaiting to warm us, but we want a different flame. We are Adam without Eve, or grown-up children with no loving parents, knights with no ladies, comedians with no audience. We carry the cross but not gladly and not on the way to Calvary. We are crucifers without Christ. With our heart on our sleeves we posture in our sorrow, waiting for the world's iron tear which so rarely falls. Listen to the psychotics. They will tell you that they are the sinners of the world. God waits in judgment for them. They wish to be persecuted, therefore they are persecuted—by radio waves, by the Jesuits or by the little black devil inside them. God knows when these habits began or how they began, but at least we can recognize their germ in us. We have at least been tempted to play dog with a broken leg in order to win an odd bone of sympathy. At times our instability catches up on us. The heart quivers for God. The Hunter, perhaps, is near.

## **Sensitive Souls**

For some temperaments the easiest response to escape from hard reality is flight within, to seek our sufficiency in nursing our injured pride, to bury ourselves in the tomb of shyness, to let the world go by while we warm ourselves at the inner flame. Almost any person of sensibility has this mimosa-like quality. Pain does not flower for them sometimes, as it might, into a union with Christ. The petals close over in blind darkness upon the injured self. Continuous pain and continuous folding in on oneself is not good for these types. They have no natural stoicism to fend off the lance, they need the fortitude of Christ to welcome the stab, and this some of them will not have. The lack of self-confidence these wounds seem to bring is an unreasoning thing, bewildering and often paralyzing for them. In a sense it is pride, the pride of Everyman, the difference being that the emotional mechanisms of these people are more sensitive than those of the majority. It is easier for them to close the shutters, or fold over the petals than face the noonday light. It is a sad thing to watch a young girl hurt; first the bewilderment, then the retreat, then the folding of the petals and a sort of grim paralysis, the instinct of the hurt animal to stand quite still. It becomes a vicious circle. She is hurt and wants consolation, but she has withdrawn from consolation, and feels more hurt. A kind word does not help, she needs many kind words. Fundamentally she needs, with her sort of nature, the kindness of Christ. She may not know of Him, and all that can be done is that His kindness come through the words of Christians. Most of them will probably say she needs a good spanking.

## **The Cross**

Now the end point of such tendencies can be very dangerous. If you lose your self-confidence with others, are harnessed with habitual shame, feel that the world is sneering at you, try to compensate for it in the poverty of your own self, you are allowing your personality to disintegrate, to move away within itself instead of grappling with the real order. Because no one is sympathetic toward you, your injured ego is unsympathetic to anyone else. You never read the lesson that the cross must be carried after Christ; you do not respond to the cross; you do not respond to people; you do not respond to anything. You are only conscious of yourself, as if the self-consciousness you felt in the presence of people whom you thought were hurting you has now got whip and reins and beats the suffering animal into immobility. The

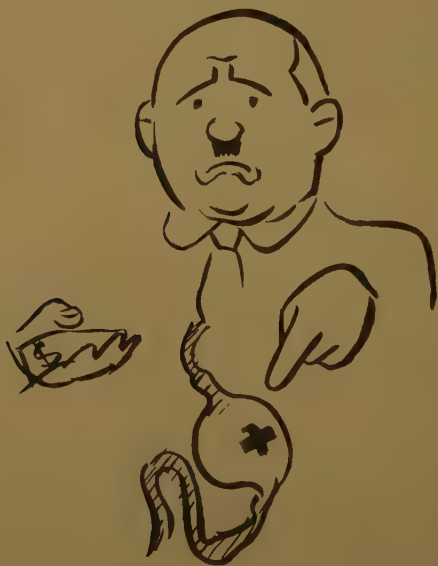


petals close over, we said; gradually the outer layers grow numb, the sheath deadens, only in the heart of the flower is the tender feeling there. The sulking child is now the father of the psychotic man. There is life now only in the heart of the closed flower. They call it schizophrenia.

ALAN KEENAN, O.F.M.

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## HOW MR. JONES LOOKS



TO HIS DOCTOR

# Self-Knowledge

Reality would not be much of a problem if it were not for men—you and me and the others. God, the Source and Norm of Reality, and the world would have very little difficulty in getting along together. Long ago the angels were given their chance and made their choice; ever since they have to a great extent concentrated on influencing men to choose as they had done, either for or against reality. But for men reality is a problem; we say that some men "face reality," that others try to "escape it"; and the implications of praise or blame are patent.

There are several ways of viewing the problem of reality as it involves men. The most popular today would likely be the psychoanalytic view. However, the most basic and extensive view can be had from the vantage-point of good and evil, virtue and vice, as revealed to us by Jesus Christ. It is the view we wish to consider here.

Social as well as individual elements enter into the problem of reality and exert their influence on men for whom it is a problem. The individual, who is wrestling with the problem, is helped and hindered by countless social influences; the outcome of his struggle will have its repercussions in the social order. Yet, in the final analysis, it is the individual who must solve the problem for himself and it is on him that we shall concentrate our attention.

First, though, we must indicate what we mean by "reality"; of course, what one man or another *means* by reality may not be it at all, but simply his own creation, conjured up by his very fear of "facing reality." Yet a Catholic has a definite advantage, for both reason and faith point out to him what reality is. It is the order of all things to God, established by God Himself and disclosed to men by reason and by divine revelation. No matter what a man thinks, it is against this order a man rebels when he rebels, it is this order he faces and accepts when he "faces reality."

## The Divine Order

Since a man's happiness depends upon his facing and accepting the divine order of reality, he has been given by God the means to do so. Clearly the first requisite is that he know this order. Man is not the maker of reality, but an integral part of it; yet he is also a conscious part of it, which means that he must become deeply aware of it and of its demands if he is to direct his life in accordance with it.

God gave man reason so that he might be able to descry the outlines of God's plan; and faith that he might have a secure guide for his life. With these helps man can know what reality is for him; he still has to "face" it, accept it, will to live in accord with it.

Unfortunately this does not always happen. As Saint Paul said of the pagans: "For from the creation of the world His invisible attributes are plainly observable, being perceived through created things—His eternal power, namely, and divinity. Consequently they are inexcusable; because while they *knew* God, they did not glorify Him as God, nor give Him thanks. . . ."

### The Grave Sinner

The escape from reality is clearly seen in the case of one who commits mortal sin. How is it possible for anyone who knows God to sin mortally? The answer lies deep in the nature of man in his present state. We know that anyone who sees God face to face cannot sin, for the sight of the divine goodness banishes all possibility of putting anything else in His place. There is no way to fool oneself into thinking that something other than God could be more desirable than God.

We do not see God in this life however. We know Him by reason, we believe in Him by faith, but He always remains hidden. He could have created us seeing Him and then we would never have sinned. Instead He bestowed upon us a great courtesy, with the expectation that we would return it; for a good that we merit seems greater to us than one we have been given. Hiding His face from us, as a wealthy suitor might hide his wealth, God put Himself, as it were, on a level with His creatures, offering Himself to us in competition with them, asking us to recognize His supreme goodness and to manifest our love for Him by choosing nothing but Himself as our good. Yet, by hiding Himself, He also left Himself open to the possibility that we would reject Him, our only true good. And that is just what happens when we commit a mortal sin. For at almost every moment of our lives we are placed in a position to choose between God and some one of His creatures, usually ourself.

It is, of course, rare that the sinner prefers a creature to God in a clear-cut fashion; he has to becloud the fact that he is actually rejecting God, he has to rationalize his choice, which is another way of saying that he has to fool himself into thinking that he is not preferring a creature to God. He is like a man who steps off



a cliff, all the while protesting that he does not want to fall to his death on the rocks below, but merely to get across to the other side of the canyon. The man who commits murder may assure himself that he does not want to give up God, but the fact is that he cannot have both his revenge satisfied and his relation to God unchanged. That is the law of reality which he cannot violate with impunity.

Generally the unreal facade that the sinner has erected to hide from himself the true character of his sin crumbles the moment he has sinned. Remorse of conscience sets in and he is forced to look at what he did in the light of truth. Sometimes, however, and unfortunately much too often, the sinner tries to erect a permanent structure of falsehood. He denies, for example, that God forbids such and such an action which he wants to perform, or he denies that there is a God at all. He is now in full flight from reality, although conscience and the mercy of God may bring him to a halt. Whatever event or chain of events may bring him up, the turning point will come when the sinner takes a long, deep look at himself and painfully but honestly admits that he has been trying to fool himself.

### **The Pharisee**

Now what of the person who does not sin grievously, or at least for long periods is faithful to God? Is there a possibility that he too is not facing reality? Not only is there a possibility, it is a sad fact that so many "good" people are also expert at fooling themselves; in fact, God may have to take drastic measures to awaken them also.

The law of Christian reality is not: "Avoid mortal sin." It is: "Keep as far away from mortal sin as you possibly can." "Be ye perfect, as your heavenly Father is perfect." Yet it is easy for persons who have avoided mortal sin for some time to become snobbish and complacent about their virtuousness. They pay an immediate penalty for this state of mind, for they are condemned to mediocrity; and they run the awful risk of slipping back so far that they can no longer hold on and plunge into mortal sin. Once again the turning point is reached when the person in this condition awakens to what he is doing; as long as he ignores it he is not facing reality.

### **Those Who Trust in Themselves**

There is a third group that seems at first sight to be facing reality bravely, if a bit futilely. They are most energetic in the

pursuit of perfection, but they seem to get nowhere; they isolate their chief faults and develop various schemes to overcome them. When they come to seek advice (as members of this group frequently do) their story may go something like this: "I have been trying hard to overcome this sin (it may be either mortal or venial). I have tried everything and I have been praying hard. But no matter what I do, I keep falling back into it." Sometimes the adviser has the courage to reply: "You have tried everything you've done your best, and yet you sin. Therefore, it must be God's fault, He refuses to help you." "Oh! no," is the hurried response to this obvious conclusion of their previous remarks. And yet that is just the way they secretly feel about it. Whereas the truth of the matter is simply that they have been trying to do good without realizing that they need the help of God. They ignore another fundamental law of reality, namely, that perfection is a gift of God; for "no human creature was to have ground for boasting, in the presence of God." So we can be wrong even in the pursuit of perfection, if we expect to obtain it by ourselves. As with members of the former group, so here too God sometimes uses drastic measures. The story of Saint Peter is a good example.

### **Peter's Folly**

Peter was destined by Christ to be the support of His Church in the first years of its existence. His faith was to be the confirmation of others. He was to be the rock against which all assaults would be vain. And he was to be the first of a long line of pontiffs who were to continue his role. Yet he of himself could do nothing; in fulfilling his high mission he must rely only on Christ and His grace. He, above all, had to be completely convinced of the truth of Christ's statement: "Without Me you can do nothing." It took Peter a long time to learn this truth; but Christ had to teach him it and it is instructive to ponder the way Our Lord went about making Peter know himself. When Christ spoke of His approaching passion and death, Peter reacted violently. He was scandalized at the very thought that his Master should be subjected to such horrible indignity. But as he became convinced that it would happen anyway, he unhesitatingly declared that he would accompany the Master to the end and die with Him. A brave proposal, worthy of the great love he bore Christ, but a rash one too. Christ warned him that it was easier said than done, but Peter was not convinced. Some time before, Our Lord had tried to bring home to him in action the same lesson. One day He invited Peter to come to him, walking on the water. Immediately

Peter started out, but he began to sink—a sign of too much faith in himself, of too little faith in Christ.

As the time of the passion approached, Our Lord became more explicit in His warnings to Peter. It was no longer a question of dying with his Master, but would he even remain faithful? Christ warned him that he would deny Him. There was still time for Peter to wake up, but he went on blindly protesting that it could never happen. Sadly, Christ ended by saying, "Watch and pray." Apparently Peter would never learn until he had actually fallen into the terrible crime of denying his Master. Never after that would he fool himself into thinking that he could do anything without Christ.

### Seven Signals

At this point we might well quote the words of Saint Vincent de Paul: "In the holiest deeds of a preacher of the Gospel one is sure to find that for the most part he either behaved badly in the way he performed them, or often enough in the intention; and, in fact, if he does not wish to flatter himself, he will recognize himself as the worst of men." If the reader can accept this statement as also applying to his own activities, he may be sure that he is facing reality and has already the great gift of self-knowledge. For there is no one who is not placing obstacles in the way of God's working in his soul; there is no one who does not need to face reality. We are all, in however slight a degree, escapists.

An objection may be raised by some (who are lacking in self-knowledge): Are we, then, to be morbidly preoccupied with self, our sins, our failures? Does not the spirit of Christ demand that we forget self, get away from self as much as possible? Very true, but experience teaches that no one really gets away from self except the one who knows himself so well that he is only too glad to get away. And that demands self-knowledge.

We are, then, continually placing obstacles in the way to happiness, trying to escape the full demands of reality and trying to ignore what we are doing. Yet the very things we ignore are the sources of all our unhappiness. We must therefore turn about and face ourselves and see clearly what we are doing. This might be a difficult task if we had to face and tabulate the innumerable obstacles that we are continually placing in the way. Fortunately there is a short cut, provided for us by Christian experience. For no sin, however great or small, is ever committed except for one of seven reasons; and these seven reasons are, as we should know from the Catechism, the seven capital sins. This truth should be



*It's a decorative device made of  
two pieces of stained maple crossed  
at right angles, to which a plaster  
of-Paris figure is attached.  
It's a poor imitation of  
a thirteenth-century  
corpus.*



THE SIGN

*It's a reminder that  
Jesus Christ died  
for all four of us.*

*remnant of  
superstition.*



**FACT.**

clear to readers of murder mysteries; in every story the crime is the same—murder. Having established the fact of murder, what does the detective look for? The one who had the opportunity and the *motive*; and the latter is the predominant concern, for it is rare that anyone commits a murder for the sake of the murder; there is always another reason—lust, anger, envy, avarice. They have a familiar sound; they are some of the capital sins.

In Christian tradition, seven sins have received the name of capital sins. Why? Because they march at the head (*caput*) as it were of all our sinful activity. And why do they do that? Because the urge within us to satisfy the desires that are expressed by these sins is so great that it impels us to commit other sins. In themselves they are not mortal sins always, yet they can induce us to commit mortal sin. Avarice, for example, may move a man to cheat another out of five dollars, but if it grows deep and strong within a man it may move him to murder. Once more we ask: Why? Because the capital sins are closely linked up with a man's personal good and so draw their strength from self-love.

The power of the capital sins is easily understood when we realize that their object is always some good which can be legitimately desired, but which is also so good that it can be too greatly desired, even to the sacrifice of greater goods that are less immediately alluring.

Man's good is threefold: there is the good of his soul; the good of his body; and the good of external possessions. Obviously it is right for him to desire all these goods; yet it is just as obvious that there is an order among them. No one for example should seek a bodily good that would injure the good of his soul. It is also quite possible to seek the soul's good in a wrong way, as we have already seen. Pride and vain-glory do just that; for they are inordinate desires for honor and glory and the esteem of others which are goods of the soul. Gluttony and lust are inordinate desires to satisfy bodily needs, while avarice is an inordinate desire of external possessions.

The other capital sins are also motivated by a desire for something good, but they operate in a more indirect fashion; for the desire of one good can lead to hatred of or sadness over another. So sloth is a distaste for spiritual goods, religion, virtue, prayer, because they are looked upon as enemies of bodily pleasure and ease. Envy is sadness over the good of a fellow-man, because his good seems to rob us of something; anger frequently flows from envy, when one unreasonably attacks another, not for a rea-



offense, but simply to destroy his good which seems to threaten ours.

These are the fundamental urges of human nature, but perverted by the capital sins. In some degree they are found in all of us, for as Saint John of the Cross pointed out they reappear at various stages of the spiritual life under different guises; the beginner may be too complacent about a new hat she just bought, the proficient about a beautiful pair of rosaries, blessed by the Holy Father, the near-saint about the visit she had yesterday from the blessed Virgin.

## Sloth

Christian experience has not only given us a list of the principal motive-forces of a sinful life, it has also provided a list of "symptoms" by which we may judge of the presence of these sins in our life. There is not space here to consider the "symptoms" of all the capital sins; but we should like to point out those that reveal the sin of sloth, for this sin is probably the first obstacle in the way to self-knowledge for most men and the leading motive for trying to escape reality.

Sloth is a sadness, we are told, a sadness at the thought of the price we would have to pay if we would be spiritual, a price that has to be exacted from our body and its desires for ease. There is a recognition of the value of spiritual good, but too much emphasis is placed on the sacrifices needed to possess it. Therefore, the soul is sad—sad because spiritual goods are too highly priced. Now when a man is sad he usually reacts in this way: he tries to fly from the thing that is causing the sadness, he fights against it; above all, he turns to other things that will help him forget the cause of his sadness. The slothful person reacts in much the same way: depending on the degree of his sloth, he tries to fly from God as an ultimate end in a sort of desperation, he flies from the effort needed to employ the means to save his soul or to sanctify himself. He develops a hatred of spiritual goods and an aversion for spiritual persons or religious authorities. Lastly, he turns to the corporal and the sensible, there to seek relief from his sadness. He goes about begging crumbs of happiness at the table of the world. He goes from one activity to another, seeking companionship, engages in useless conversations or readings, welcomes the magazines, the movies, radio and television, as means to help him escape and forget. It is interesting to note that both activity and passivity can be signs of sloth, if they are chosen as means of escape.

If now the reader were to ask, What shall I do? the reply would be this: Start at once, go in any direction, for very soon you will come to a narrow gate. It will seem so narrow you will hesitate to try to get through it; besides, what you can see of the field beyond is rather forbidding. Yet enter through it you must for it is the Gate of Self-Knowledge and the only way to get onto the Road to Reality.

JAMES M. EGAN, O.P.

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## HOW MR. JONES LOOKS



## TO HIS CONFESSOR



## *"Beloved Sons And Daughters..."*

### *THE BUS DRIVER'S APOSTOLATE*

The following words were addressed to a group of municipal transport workers at an audience they had with the Holy Father (*Discorsi e Radiomessaggi di Pio XII, Vol. IX, Rome 1948*). As we read them, the august figure of the Vatican solitary seems to fade and in its place arises the figure of young Father Paccelli, who had to struggle together with thousands of other Romans for a place on a bus or a street-car.

In Europe the functions of conductor and driver are still divided between two men; in America, one man usually fulfills both functions and so has the trials of both.

Speaking of the conductor, the Holy Father says: "How great is his responsibility, how much attention and prudence is demanded of him! Without speaking of the special trial that one may have to undergo because of the great distance between their home and their place of work, the conductor, tied for long hours to an oft-repeated routine, continually besieged by milling crowds, must listen to, understand, and distinguish, at one and the same time, those who are eager to get on with their journey, those who want information and directions, those who want him to change a large bill for them. He has to make change rapidly and accurately, watch out for counterfeit money and keep an eye out for the dishonest, who, especially in rush hours, do not scruple to travel without paying. . . . If the bus breaks down or an accident occurs, he has to keep calm and controlled, he has to prevent adventurous but foolish youngsters from riding on the back or sides of his bus. Ever remaining courteous, he has to warn those who do not want to obey the regulations—those who want to get on or off at the wrong door, others who insist on smoking when it is forbidden, finally, those whose conduct is objectionable and a annoyance to other passengers. . . . And as if all this were not enough, he has to bear with unalterable calm the impatience of impatient or inconsiderate passengers and even at times their unjustifiable complaints.



"As to the driver, his task is different, though no less burdensome. Always watchful, with eyes and mind fixed on the street, ever alert to the possibility of someone, through imprudence or confusion, suddenly appearing in front of his bus; he must be ever ready to handle his controls in such a way as to protect both the pedestrians who mill about his bus and the passengers whose safety is confided to his skill and good sense as a driver. And in this constant tension of nerves, senses and faculties, he can never waver for an instant from the most rigorous precision, from the perfect calm and imperturbable presence of mind, even when he is pestered by the idle questions, opinions, criticisms of the curious or the impatient, all of which adds to the difficulty of keeping the rule of perfect silence imposed on him in the interests of public safety.

"Is that, perhaps, the whole of your burden?" the Holy Father asked his listeners. "Certainly if you must strive so hard to keep yourself under control while at your work, much more must you try to perfect your spiritual life, which will keep you faithful to God, make you more sensitive to your duties as sons, husbands, fathers, and more exact and conscientious in your work. But this spiritual life, and its public manifestation in your Christian character, demands a strength of faith and a frank courage in your convictions in the presence of so many others, who, far from sharing them with you, are indifferent to them, even contemptuous, sarcastic about them, and at times openly hostile. You should not be content merely to stand firm against such men; you must want to bring them back to truth and goodness. That would be a holy desire, delighting the heart of God; yet to bring it about you need humble and persevering prayer that will win for you the courage you need and for those whom you seek to convert, light and the co-operation with God's grace.

"In this work of zeal, you must combine two qualities that are, in practice, difficult to combine—firmness and benevolence. Firmness in your principles, in the integrity of doctrine, in the inviolability of moral obligations. Despite any claims to the contrary, . . . the doctrine of Christ, the doctrine of truth and faith is irreconcilable with the maxims of materialism; to give you adherence to such maxims means—whether you wish it or not—whether you are conscious of it or not—to desert the Church, to cease being Catholics. Benevolence toward persons: which means—besides the universal law of Christian charity—a special eagerness to help them out, a cordiality and friendliness in personal relationships which will win for you the esteem, affection and co-

lence of those around you, especially your fellow-workers and  
ll give you a moral prestige and a social influence which they  
ll gladly acknowledge.

"Call upon the Most Sacred Heart of Jesus, Who is the way,  
e truth and the life, and upon the Immaculate Heart of Mary,  
ar Lady of the Highways. They will keep you safe in the midst  
the dangers surrounding you and will help you in the works  
your zeal."

J. V. C.

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## HOW MR. JONES LOOKS



## TO HIS MOTHER

## Beautiful Dreamer

*While the kids are reading the comic books and fathers retreat from the world with Popular Mechanics and crossword puzzles, mothers are slumbering over women's magazines, dreaming a dream which makes it possible for the kids to expend their energy on printed gore and necessary for fathers to get away from it all.*

The printing press has built many artificial worlds for dreamers, and its beautiful dreams are really hideous nightmares. It is perhaps hard to believe these days but the first product of the modern art of printing which began more than five hundred years ago was a woodcut of the Blessed Virgin.

It is not hard to show that the Church—so often accused of illiteracy—encouraged printing in its infancy, as an art and a craft that served people. However, with the rapid development of trade and commerce after the Reformation, printing grew more commercial. It was especially after the advent of the power press in 1810 that printing turned rapidly into big business and made possible the almost unlimited dissemination of printed matter. What the printed matter was began to matter less and less. As the presses grew more powerful, they grew more voracious. They had to be fed—anything and everything—which in turn had to be fed to people to pay for the presses and make a profit. Came the era of the huge daily newspaper with a dozen or so editions a day and a circulation of thousands, then millions. Came the era of the best-selling book that was made cheap and available by the process and popular by the promoter. Came the era of the mass magazine. Words and paper poured into the presses—and out came some things that were good for men and out came many things that were poisonous.

As Eric Gill said in his essay on "Five Hundred Years of Printing": "But look at your bookshelves and in your own waste paper basket! Look at the bookstalls and the posters! . . . Consider that there are perhaps only ten good books published, i.e. printed, every year—and how many millions of bad ones?—bad to read, bad to look at, and even bad to burn. A great many people admit this—quite freely—but what difference does that make? for, on the one hand, we must keep the machines fed; and on the other, like heroin addicts, forty million people must have their dope.



"Five hundred years of printing—what ho! Five million miles of printing, five million tons of printing, five hundred million bankers' pounds of printing, and now five million men at one another's throats in order to push the process to its bitter end."

### Enter the Huckster

One of the dismal offspring of the printing press is advertising. Without it—in spite of many other modern media—it is fairly certain that advertising as we know it could not exist. The power press, and the literature of the masses, and advertising all grew up together—nourished by greed. When it comes to the publication of mass-circulation newspapers and magazines, the printing press is directly under the thumb and completely dependent upon its monstrous offspring. It may labor and bring forth thick, bulging papers and slick, multi-colored magazines, but puts so much unnecessary work and material into them that the only way to keep their cost down and make mass sales possible is by filling them with high-paying advertising. So the printing press is literally in bondage to advertising to keep its wheels turning.

On the other hand, without its enslaved parent, advertising could not have the insidious power and influence it uses in making people want more things. Only great power presses make possible advertising campaigns like that of the Mercury automobile which reached the readers of 1650 newspapers in 1639 cities, or that of Warner Bros. to promote a mediocre movie recently which used 25 national magazines with a total readership of 140,000,000."

This vicious circle is a very extensive one, clutching to its dead center anyone who can see. If they can read—all the better. To them "the urge to buy is accelerated, with a shrewd eye on localities, habits, and preferences." They are "customers—whose wants can be almost indefinitely expanded and multiplied." Apparently for the adman, there are now twice as many consumers in 1900—who can expect to live and consume one-third longer than at the beginning of the century. Midcentury America is little more than a "market of 41,500,000 families"—and behaves accordingly. Through constant analysis, called "market research," men know where the money is, who spends it and how to get to them. They know that in America women control most of the wealth, directly or indirectly. Hence, they have made a grandstand play, and a highly successful one, for the hand that holds the purse strings. They have helped make her a kind of puppet with the purse strings—a kept woman, kept in a world of material pros-

perity and spiritual poverty—a dream world where she reigns supreme with her dream man, her dream kitchen, her dream home, the car of her dreams, the children she's dreamed about, etc.

To keep her in this trance, the printing presses grind out millions of women's magazines a month, all with various pitches for its graded audience, but basically catalogs for selling things.

Besides this obvious theme, there is a basic man-woman theme. In other words, they are fairly sexy.

### Hashish for Women

In the lower depths of women's magazines, where the quantity circulation is tremendous and confined mostly to women of little education, social standing or economic security—*True Story*, *Revealing Romances*, *Intimate Romances*, etc.—the medium is fiction, supposedly real life, the paragraphs are loaded with passionate kisses. The men who worship the women in these pages are strong and virile. Sex is unadorned and inviting. Women are constantly being trapped in forbidden encounters which leave them sadder but wiser. Crime doesn't pay, but every girl must have her fling. Readers of these magazines start very young, escaping to this dream world where they remain—before and after their marriages—still looking for phony glamor and romance.

In the middle bracket of women's magazines there is a distinct but not uncrossed dividing line. Fiction takes a back seat in this category to articles and photographs. For the single woman there are the fashion-career magazines—*Mademoiselle*, *Charm*, etc.—in which the men who worship the women are dashing and handsome. Sex is gay and larky. Life is a merry-go-round of clothes, dates and "interesting jobs." Women have a two-fold mission—to make their own way in the world and keep a bevy of male admirers on hand.

When this competent young woman traps one particular admirer into marriage, through her proper use of all the right clothes, cosmetics and conversation, then she is apt to switch to the other division of middle class magazines—*Ladies' Home Journal*, *Today's Woman*, *McCalls*, etc.—where the men who worship the women are loving and dutiful. Sex is crisp and clinical. Life is a process of accelerating acquisitiveness, a constant measuring up to constantly changing material standards.

In the carriage trade—*Vogue*, *Harper's Bazaar*, etc.—the men who worship the women are true men of distinction, bored and over-bred to match the brittle femininity on these pages. Sex is frigid and exotic—something like quick-frozen mangoes. Here the lap-dog, or clothes-horse existence is spiced with forays into

and literature, "philosophy" and all sorts of "deep" things. the whole, however, the accent is one of refined depravity.

While all of these magazines imprison their readers in a sham world of sex and advertising, the mainstream in America and the one which most viciously affects wives and mothers, and through them the family, is that of the innocent-and-wholesome-looking, thoroughly respectable middle-class monthlies devoted to materialism and mediocrity. The publications themselves boast that they are "the magazine America lives by" or "the magazine in which wives live by." In a way there is some truth in these fantastic boasts.

### Pipe Dreams

These magazines destroy real life for women and create an imitation—slick and sterile—to take its place. In place of Christianity and God, they occasionally get a palsy piece about kiddie prayer or the home life of a minister. It was one of these very magazines that made a wide survey and discovered that most Americans believe in some kind of benevolent deity and think that they are leading fine moral lives to the best of their ability. Many of those who so answered undoubtedly equate—as taught them by the magazines—a moral life with a comfortable life, one of purity, success and the latest brand of soapflakes. Outside of this, God has no place among the automatic ice-cream scoopers, the remodeled barbecue pits and the plaid satin housedresses.

In this fine moral life there is not much concern for others. One finds social issues in these magazines—sex surveys, exposes of stream pollution, etc.—but there is never any questioning of the status quo. If these articles point out that there is something wrong with the schools or the sewers or the army, there is usually a solution and it involves spending more money on them, not mending any basic defects or changing any lives.

In place of the family, they get the smiling, dummy-like, smile crew known as the Ideal American Family—which consists of the All-American Woman, the All-American Man, the All-American Boy and the All-American Girl. This model menage made possible by proper planning. Birth control is taken for granted as an intelligent step forward for the modern woman. The Woman is the ruler of the household and all else, the good housekeeper, the clever spender, always aware of the newest fashions and the bargains that make "spending saving"—able to keep the family on the high, wide and handsome road to conformity or slight superiority that social pressure has built. The Man is the patient, long-suffering toiler who goes into the world every

day to bring home the financial backing. (From this well-established concept and role, it was very easy to reduce Father to the congenital idiot of the radio, movie and comic strips—stupid, thoughtless, muddling, but still managing to provide the wherewithal.) The Boy and the Girl are pampered and immature. And no wonder, since the children in such a family are unconscious, assumed to be so birdbrained that the parents must have their whole lives planned and paid for before they are conceived in the womb.

Since nothing is real in the ad-locked pages of these magazines and in the world they make, there must be articles telling the women how to be somewhat human. They must be instructed in how to love children, how to grow old, etc. There is a morbid preoccupation with medicine and health, which is the closest they ever come to such fundamental things as birth and death. Perhaps because of their fear of the real thing, there is article after article on the very technical details of pregnancy and birth. Why women would want to read these things over and over again is something that presents a curious problem, and the obvious answer seems to be that the experience remains mostly a vicarious one, one to be well-read and informed about—because after all one is a woman and should know about those things. In this great interest in sickness and surgery there is also evident an anxiety about one of the things that cannot be controlled with money and may interfere with plans and security—a dread of the unknown.

### Tragic Consequences

To keep the lady's mind off the fact that she cannot really control her own life and those of her family—the fact that she is not God—she is easily talked into the idea that the world revolves around her and everything is oriented to her joy and comfort, including people. Her children exist to satisfy her—thus, the more are tied to her apron strings as long as possible, the phenomenon of the century. Her husband exists to trot obediently off to work, put in his time, bring home the paycheck and carry the packages she buys with it.

The pages "serve" her all the latest clothes, foods, gadgets, sex, child psychology, color schemes, appliances, house plans, etc. Everything is hers for a price. And she pays it gladly—with her life and others. Instead of a family rooted in love of God, with charity for each other and for all men, she gets a family mirrored in her own self-love and choked by the cares of the world. When the children have gone their various ways, she is left to fidget with



gadgets in an empty world peopled by grim, wornout women shopping expeditions. Does she dream in her dream world of faded youth when "love" was first based on hand lotions, the sweet-scented soap, the film-removing tooth paste, the sterling silver in the most fashionable pattern? Does she see her life as it is—based on what she possesses, not on what she gives? Her marriage is based on sacrifice, of course—the sacrifice of others. Herself she has sacrificed to material desires and self-love. So she is left scooping ice cream, remodeling barbecue pits, modeling dresses.

Does this seem too exaggerated a case to lay at the door of the magazine, the advertisement, the printing press? The popular organ of one of these publications in its drive for advertisers was "Never underestimate the power of a woman." This goes without saying, for a woman has a tremendous power of love and sacrifice but these magazines have sent this power berserk. They have moved it from its source in God; they have detoured it on a revenge hunt. It would be well for these women to recall a more fitting model, The Blessed Virgin, whose image was the first and very remote product of printing.

Never underestimate, likewise, the power of the printing press. It has an inconceivable power for good and evil. It seems to have become an instrument for very much evil however. Men who use it to make money instead of telling the truth are capable of many strange things. For example, the owners and operators of one large printing plant see nothing odd about running off booklets about the Ten Commandments and the Seven Sacraments for school children one day, and the next day the same presses turn out tragically immoral comic books for the U. S. Public Health Service on venereal disease, its cure and prevention. The Devil could not find a much more powerful instrument than the printing press. Men in whose charge these "weapons" are have a very great responsibility to use them for good. The paper and the ink and the words are like the clay the potter uses.

"The potter also tempering soft earth, with labor fashioneth every vessel for our service, and of the same clay he maketh both vessels that are for clean uses, and likewise such as serve to the contrary: but what is the use of these vessels, the potter is the Judge. . . . Yea, and they have counted our life a pastime, and the business of life to be gain, and that we must be getting every day, even out of evil" (Book of Wisdom).

N. A. KRAUSE

HOW MR. JONES LOOKS



TO HIMSELF

# BOOK REVIEWS

## Bread Alone

CATHOLIC SOCIAL PRINCIPLES  
By Rev. John F. Cronin, S.S., Ph.D.  
Bruce, \$6.00

For various reasons we have postponed reviewing Father Cronin's book for several months. One of the advantages

such a postponement is to mitigate if not remove the possibility of an infiltration of resentment into our criticism. It is disconcerting (nicely understated) to find an eight-hundred page dissertation on "The Social Teaching of the Catholic Church Applied to American Economic Life," which relegates *Integrity* and *The Catholic Worker* to a three-paragraphed appraisal under the small heading "Extremist Schools." According to scholarly lights it was in this way that Father Cronin exercised the virtue of tact. It might have been with reluctance that the author gave us a little space, but I am sure that the amount of space indicated his sincere judgment of our relative importance in the field under consideration.

I do not consider this dismissal of our contribution to Catholic social thought an insult, nor an oversight, because it must be admitted that were I to write on the same subject as he I would give the same amount of emphasis to his position as he does to ours. This matter of emphasis is what I should like to explain. The approach to social thinking characteristic of *Integrity* writers (but certainly not exclusive or original with them) in its judgments and recommendations is diametrically opposed to that of Father Cronin. He insists quite frequently that the social program evolved in his book is the official program of the Church in America. This cannot challenge, but certainly I regret it. More than that, I can insist that in the light of a post-*Rerum Novarum* tradition, to many Catholic thinkers other than those who are of the school of the late Monsignor John A. Ryan, the program indicated in this book would appear very provincial, incomplete and superficial. Father Cronin chooses to disregard the contribution of some Catholic social thinkers merely on the basis that their theories are unpopular with a handful of professional American Catholic sociologists. His dismissal of Chesterton, Belloc, McNabb, Maurin, Gill and Robbins will mislead the student reader into thinking that these "extremists" and not Father Cronin hold the peculiar and popular interpretation of Catholic sociology.

I do not wish to detract from the instrumental value of *Catholic Social Principles* for anyone who is trying to see the mind of the Church in her attempts to re-Christianize the secular order. The author has laboriously ordered a wealth of material, categorizing it in various ways, so that ready references can easily be made. The book is uniquely valuable on that account. The fault I find with it is the editorial message, rarely explicit but chronically implicit through its pages. As it progresses from page to page and eventually culminates in the prescribed "Industrial Council Plan," it would appear as though this *plan* represented the ultimate practical application in America of every social prescription of the modern papacy. With this I wholeheartedly disagree, and I insist that the "Industrial Council" is but *one* peculiar interpretation of what the Popes had in mind when they spoke of vocational groups or *ordres*. I am also of the

opinion that as a singular interpretation it limps more obviously the nearer it moves toward concrete application.

The basic difference which exists between Father Cronin's position regarding social principles and the position which we have held springs from those things that we respectively take for granted before the discussion begins. Father Cronin presumes among various mutables three immutables—human nature, industrialism and Christianity. We presume but two, industrialism is optional. Father Cronin asks us to excuse "unavoidable ambiguity" in the use of the term *social* in reference to his book in that what he deals with might better be described as "social-economic." I do not think the ambiguity unavoidable because what does occur in his interpretation is that all material properly termed "Catholic" and "social" is compelled to crouch within the extremely pragmatic and limited framework devised by an industrial-capitalistic interpretation of *economics*.

Acceptance of this framework compels him to bow tacitly to the American dogma that there is a proportional relationship between increased material well-being and increased virtue. The subtle facts of poverty and the cross are at the first moment overlooked, on second consideration assigned to the category of spiritual (uneconomic) data, and are then wholly excluded from the final resolution which continues to parade itself as "Catholic." It is presumed that a re-ordering of the mechanics of an economic system can be called Catholic as soon as two requirements are satisfied: (1) that the system works, (2) that we emblazon on the blueprints the pious remark that "a certain amount of the world's goods is necessary for virtue."

The trouble with Father Cronin's *Catholic Social Principles* is his failure to cope adequately with the impingement of spirit upon matter. The spiritual remains undiscerned. It is no longer surprising but commonplace that atheists and despisers of organized religion show a great concern in our time for the impoverishment of spirit caused by industrialism, while Christians place as primary the material evil it has brought.

We shall continue in *Integrity* to repeat with great frequency that a social framework which springs from too great a concern for the thing of this world will inevitably produce a poverty of materials and an impoverishment of spirit. We will continue to point out that industrialism robs men of virtue because it makes the individual a mere automatic tool oriented to production and consumption. This is just as true in a benign communitarian factory as it is in a Soviet workhouse, even though it may be done with much less unpleasantness. (Incidentally, *no one* has ever claimed that machine-slavery is more *uncomfortable* than free workmanship!) *Integrity* will also continue to be reconfirmed in such conviction not merely by Catholic social scholars, but by ordinary workers who are not satisfied to seek vainly in leisure, "culture," neighborliness, or even prayer, the solace and virtue that Christ has placed in work. The propagation of such ideas we regard as our apostolic duty, and it is these in our opinion that the Popes meant when they insisted upon the uplift of the working classes—to find Christ in their *work*.

Father Cronin may say that this is irrelevant to economics—and that is exactly what we find wrong with his book.

ED WILLOCK



## Our Oneness in Christ

**CATHOLICISM**  
by Henri de Lubac, S.J.  
Longmans, \$3.75

An author is an artist whether he is writing fact or fiction. In either case he chooses his theme and his manner of treating it. He is responsible for what he says and for what

chooses not to say.

In his numerous works, Father de Lubac has shown himself to be a skillful artist. *Catholicism* is one of his earlier books and his doctrine is sounder in it than in some of the later ones. Nevertheless signs of his methodological principles are already in evidence here.

Father de Lubac presents the theme of *Catholicism* strikingly enough in quotations from contemporary writers who reject the Catholic Church because of its entirely individualistic point of view" (p. ix). His book has two aims: (1) to show that, on the contrary, Catholicism is essentially social, (2) to uncover the reasons why those outside the Church could miss this truth so completely. One of the best chapters in the book is devoted to this second aim: Chapter X—"The Present Situation." The author, in the present work, finds the answer in post-Reformation theology and the problems it had to face because of the Protestant revolt. In his later works and in those of his disciples, the blame is laid ultimately on the "rationalism" of mediaeval theology. Even here there is an unmistakable emphasis on the teaching of the Fathers, with only slight reference to the scholastics. The reader is subtly impressed with the fact that the Fathers of the Church were completely "social-minded" in their interpretations of Catholic dogma, the Church, the Sacraments and so forth. There is no hint that they were also preoccupied with the problems of individual holiness and salvation.

We do not wish to deny the fundamental thesis of *Catholicism*; but we are convinced (in fact, since the Holy Father's Encyclical *Humani generis*, we are certain) that it should not be maintained by a process of juggling the issue between the social and the individual, the temporal and eternal aspects of Catholicism.

There is too much obscurity in this book. For example, on page 25 Father de Lubac states: "Of course—and this remark has often been made before—just as Christianity is not the Church, so the Church, *in so far as it is visible*, is not the Kingdom nor yet the Mystical Body. . . ." Then on page 175 he quotes with approval the statement of Father Guyer: "How are we to regard those speculations, without scriptural or historic warrant, in which the Mystical Body . . ., *the visible Church herself*, extended and explained by the invisible reality which cannot be separated from her, becomes some other undefined reality. . . ." (Italics used in both quotations.)

The Chapter on "The Interpretation of Sacred Scripture" is an example of the spiritual or mystical interpretation that ignores all legitimate norms set down by scripture scholars in the recent past. Finally, we are aware that no one, having read the chapter on "Salvation through the Church," could possibly say just how one outside the Church is saved. Of course, it will always remain a mystery, but we know that it does not take place by a sort of spiritual osmosis.

While we must share with Father de Lubac the anguish he feels over the plight of men today, especially of those who are cut off from the

Church through ignorance of her true nature, we do not think that his approach is adequate. In fact, he seems to admit it himself in the two pages added at the close of the book. Having stated the case for the social character of Catholicism, he brings us back to a more fundamental aspect of the supernatural: "To find himself man must lose himself, in spiritual dialectic as imperative in all its severity for humanity as for the individual, that is, imperative for my love of man and of mankind as well as for my love of myself. . . . If no one may escape from humanity, humanity whole and entire must die to itself in each of its members so as to live transfigured in God" (pp. 206-7).

Perhaps the last three or four hundred years were necessary to teach us how to avoid the extremes of both individualism and socialization. For even if the social essence of Catholicism were recognized and realized in this world, and, of course, only in this world it would run the risk of degenerating into a burdensome uniformity, a liturgical routine, a fossilized customary. Even in the supernatural order the "society" is not a substitute for the individual, nor are the individuals without their order the whole. "In My Father's house, there are *many mansions*."

J. V. C.

## Euthanasia

**THE MORALITY OF MERCY KILLING**  
By Rev. Joseph V. Sullivan, S.T.L.  
Newman, \$1.50

The problem of "merciful deaths" is becoming a tangible issue to be carefully understood by the

American citizen, not merely an academic disputation among philosophers and theologians. The implications of an aging population, with a high proportion of painful deaths, the recent notoriety given to certain cases of "merciful euthanasia" and the enthusiastic efforts of several groups to legalize voluntary euthanasia on our statute books—all these factors suggest the need for a clear statement of the matter in the light of Catholic doctrine. Father Sullivan has succeeded admirably in outlining the Church's teaching on the various forms of euthanasia.

Writing calmly and analytically, he is careful to acknowledge the sincerity of those Christians who advocate legalized euthanasia. He clearly demonstrates however that mercy killing is contrary not only to the Christian revelation but also to the natural law itself.

Of particular interest to non-Catholics should be his explanation of the Catholic teaching on suffering, its purpose and usefulness. Perhaps the most pertinent section for Catholics is the chapter dealing with special problems and practical applications. The important distinctions between formal and material co-operation which confront the Catholic doctor and nurse are carefully made. While the author points out that only *ordinary* measures for prolonging life are of obligation to the doctor and the patient, he agrees that ordinary and extraordinary are relative terms which vary with times and circumstances. The extraordinary operation of a century ago may have become an ordinary means to save life today.

This definitive but succinct monograph is particularly recommended to doctors, nurses, lawyers and legislators.

COUNT GIBSON, M.D.

## Short Stories

### ANY-COLORED FLEECE

Edited by Sister Mariella Gable, O.S.B.  
Need and Ward, \$3.50

D. 1950, Fall

6-08 Roosevelt Ave.

ushing, New York

50 a copy, \$2.00 a year

*Many-Colored Fleece* is the third in a series of anthologies of short stories, edited by Sister Mariella Gable, "which ought, for one reason or another, to be of special interest to Catholics." It contains twenty-four stories and an introduction by the editor.

It is Sister Mariella's hope that this anthology, as well as the two published earlier, will contribute in salvaging stories of spiritual insight and artistic merit which might otherwise, since they are published in so many different places, be lost to the general reader, and in influencing the character of new work.

The introduction which Sister Mariella has prepared for this volume is stimulating and valuable in itself and bespeaks a long and close familiarity with modern fiction. In its place at the beginning of the book it is especially effective in preparing the reader for the stories which follow in giving him a perspective by which to view them. Central to its discussion is an encouraging generalization about the direction of contemporary fiction. Sister writes: "Traditional fiction has been sociological. It has dealt with man in relation to man. It has interpreted the many-coloredness [individuality] of man in society—whether transcending his environment or a victim of it. It has dealt with the reality of a material world, and in so doing has projected a fiction of one dimension." In contemporary fiction, however—she continues—there is a clear indication of strong development in the apprehension of spiritual values—a three-dimensional fiction which embraces man's relationship not only with his fellowman and with things, but also with God.

The stories in the book bear out Sister's thesis. Although the spiritual motivations of the stories vary from the peripheral (as in Joseph Petrucci's comic "Santa Lucia," for instance) to the nearly central, as in Horgan's "The Devil in the Desert" (one of the best pieces in the collection), there is no question but that the stories have an uncommon richness of meaning, that is, admit an uncommon complexity or reality. The stories, written by Frank O'Connor, John Steinbeck, Brendan Kiely, Richard Sullivan, Langston Hughes, Bryan MacMahon, Sean O'Faolain, Katherine Anne Porter, Mary Lavin, Graham Greene, and others, are of very high artistic competence (MacMahon's "Yung Mari Li" achieves nothing *éclat*). In choosing them Sister Mariella resolutely kept in mind that, while the ultimate evaluation of a work of art requires the application of extra-artistic criteria, the *sine qua non* of a work of art is excellence of execution.

The readers of *Many-Colored Fleece*, after being delighted, will be grateful to Sister Mariella for presenting to them and ultimately for fostering "an art which moves the reader to accept the good as lovable."

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The A. D. Literary Association describes itself as follows: "This organization is the group of artists, writers, and their many friends who have

made possible the founding of *A.D. 1950*. They are young people mainly, who have banded together to work, each in his own way, Protestant Catholic and Jew alike, for a renaissance of the spirit in contemporary American literature and art."

The A. D. Literary Association recently celebrated a birth on the occasion of the publication of Number 1, Volume 1 of its quarterly *A(nno) D(omini) 1950* (the date will progress, of course). The magazine is especially concerned with presenting distinguished fiction. It leans heavily on established writers but exists too to introduce a young "mob of Thomistic realists who've taken up the short story."

The first number which contained poems, articles, editorials and feature columns devoted to Fiction, Theatre, Thought, and Art, in addition to the short stories, was disappointing, we regret to say. The short stories, especially, would never cause a gleam to appear in Sister Mariella's eyes.

We did enjoy however, "A Budget of Eight Poems" by A. M. Sullivan, a learned essay on the philosophy of Benedetto Croce by Geddes MacGregor, and a short article called "The New Renaissance" by Vincent McCrossen which describes the recurrent cycle of sensate and spiritual cultures in the history of Western civilization and includes a hopeful prophecy that our dying materialistic culture will be replaced by a new Christian civilization.

The next time we see him, we trust, this baby will be stronger and more engaging. He has a high vocation ahead of him, and we are anxious that he grow into it.

DENNIS SHEA

## Holiness

**THE THREE WAYS  
of the SPIRITUAL LIFE**  
By Pere Garrigou-Lagrange  
Newman, \$2.00

The nicest thing about Father Garrigou-Lagrange's books, from the lay person's point of view, is that they deal with the universal principles of the spiritual life which apply to all men; they present sanctity as the calling

for everyone. There is no confusing of the essential elements of growth in the interior life with the non-essential elements peculiar to religious life, which, however admirable they may be, are impossible for people living in the world. Father Garrigou-Lagrange is intent on showing what the normal development of the life of grace should be, how it is the beginning of the eternal life for which we are destined, and how the infused contemplation of the mysteries of faith is the normal way of sanctity. Reading of this present book especially should impress the Christian with the dignity of his life, the sublimity of his calling. A synopsis of the author's larger works, *Christian Perfection and Contemplation* and *The Love of God and the Cross of Jesus*, it is not meant to be mere repetition but a consideration of the spiritual life "from a point of view which is once more simple and more sublime." The author discusses the three periods of the spiritual life, and particularly the three conversions which mark the beginning of each stage. He compares these conversions with similar experiences in the spiritual maturing of the Apostles. Beginning with an illuminating and memorable chapter on the life of grace, he discusses the purgations which accompany advance in the interior life. The



chapter on the interpretation of the traditional distinction of the negative, illuminative and unitive ways (which the author says is intended for theologians and which we are therefore justified in skipping) one on the characteristics of the three stages, and a final one on the peace and joy (a true prelude to Heaven) which the perfect soul experiences on earth.

This volume runs scarcely over one hundred pages—a fact which by itself should endear it to anyone caught up in a busy lay life. However, there are other more weighty reasons why those who are striving for perfection should read it. Lay people are often hampered in their advance in the spiritual life simply because they don't know what a normally-developing spiritual life should be like. This is not to recommend that in reading this book they dispense with their director, nor that they assign themselves to one of the stages which Father Garrigou-Lagrange describes. This book is no substitute for a director nor will it enable the reader infallibly to recognize and to classify his spiritual development. It can give him an idea of what he can expect if he perseveres in the prior life; it can impress him with the necessity of being willing to undergo the purifications indispensable for perfection; it can increase his desire for contemplation and for sanctity. Above all, it can make him realize the importance of fidelity in doing God's will daily, and of patience in bearing everyday trials and annoyances, if he wishes to attain to perfection. For (as Saint John of the Cross declared and Father Garrigou-Lagrange quotes) "It behooves us to note why it is that there are so few who attain to this lofty state. It must be known that this is not because God is pleased that there should be few raised to this high spiritual state—the contrary it would please Him if all were so raised—but rather because He finds few vessels in whom He can perform so high and lofty a work. For when He proves them in small things and finds them weak, He sees that they at once flee from labor, and desire not to submit to the discomfort or mortification. . . He finds that they are not strong enough to bear the favor which He was granting them when He began to purify them, and goes no farther with their purification."

DOROTHY DOHEN

## Fatima for Sceptics

THE MEANING OF FATIMA  
by C. C. Martindale, S.J.  
Dunedin and Sons, \$2.50

When the doves of Bombarral, Portugal, perched on the statue of Our Lady of Fatima after it had been crowned by the Papal Legate, Cardinal Aloisi Masella, in 1946, multitudes marvelled. But when, on the same day, another dove flew up to the High Altar cross in the Cathedral of the Immaculate Conception in Rio de Janeiro and remained there all through the Mass, it seemed that the kingdom of the birds was giving precious testimony to the ancient tradition of the kingdom of Portugal, of which Brazil was once a part. For since John IV had proclaimed Our Lady Queen of Portugal, no ruler of that country is known to have worn a royal crown.

An amazing incident! It is only one of many in a still more amazing book. To turn from *The Meaning of Fatima* to the world of the daily newspaper is to move from an atmosphere breathtakingly real into one

that seems to make no sense at all. All that the newspaper tells us appears to be the most arrant nonsense and assorted trivia compared to a stunning story which reveals to us directly what God and His Blessed Mother think about things. We have read this book about six times in the last few weeks and each time have had the same reaction. The introduction irked us continually but the story gripped us down to the last sentence.

The account of the appearance of Our Blessed Mother to the children at Fatima must now be known in essence at least to anyone who comes into contact with the Catholic press or even the secular press. It has been told and retold in a thousand forms. Yet the more you read the details, the more you feel the terrific message the story contains for the world.

Korea, communism—all become secondary in contrast to the awesome significance of the revelation that unless many do penance and offer up their sufferings, countless numbers of people will fall into Hell, and that very soon. It should be an obligation of conscience on everyone's part to re-read this story of Fatima every few months, and we can think of no better way to start than with this scientifically detailed analysis of the subject.

This work is the result of a great study on the part of Father Martindale. He was interested in it from three angles: first, the extent to which we must believe private revelations, second, the Portuguese peasant fraud of faith, and last, the manner in which the revelations were made to the children and subsequently explained and clarified by Lucy.

When you reach the last sentence you feel that the story is somehow just beginning, for here you must decide to do something yourself about this message of Fatima or risk being swept down in the anti-Christ deluge.

ARTHUR T. SHEEHAN

## Luther in Perspective

**MARTIN LUTHER—HIS LIFE AND WORK**  
By Hartmann Grisar, S.J.  
Newman, \$4.75

For those who have been putting off reading a book concerning Martin L

uther and the turbulent sixteenth century, this is the book to read. All the stock questions are answered; all the fables surrounding Luther are either exploded or placed in their true context. A compendious form of the author's more voluminous works on Luther, it is not a slicing or editing of the other volumes however. It is rather a re-presentation in one unified volume of the author's long years of study. The book is a bank of facts.

The narrative style adds a certain suspense that a scholarly work of this sort ordinarily would lack. Father Grisar unravels the volatile career of Martin Luther as he walks across the stage of the sixteenth century not by speculation but by careful documentation. And the documentation is provided by Luther himself in the form of vituperative writings, blasphemous orations and Machiavellian actions which would seriously make one wonder whether the Devil was not more intimate with Luther than we are led to believe by biographers who attribute Luther's mental aberrations to emotional instability.

DON CONSIDINE

## Papal Ideas About Women

**THE DESTINY OF MODERN WOMAN**  
in the Light of Papal Teaching  
by William B. Faherty, S.J.  
Newman, \$3.00

This book is a discussion of the teachings of recent Popes on the status of woman as she is by nature and as she has been af-

ected by contemporary developments. The author begins with Leo XIII who was Pope during the time when feminist agitation first swept the world. He took no note of the feminist movement as such, but was content to re-state the traditional Christian position on the subjection of the woman to her husband: not as a servant, but as a companion, "so that the obedience of the wife shall have due dignity and honor, and that between the two there will always be a heaven-born love." He deplored the evil effect of divorce on the dignity of women, and deplored the existence of a double standard of morality. Indirectly he condemned the effect of radical feminism that women should be expected to do the same work as men, contended that by nature women are best suited to work in the home, and urged that women in industry be given adequate wages. He approved the organization of women for the abolition of state regulation of prostitution, and gave a negative approval to women's participation in political parties.

Pius X, the next Pope, in personal letters to various Catholic women's organizations, treated at length of the great social apostolate of women among the sick and suffering, against divorce and immorality, in promoting modesty in dress, in the education of youth and their religious development. While he did not pronounce on the question of woman suffrage, he said that a woman was outside her sphere in parliamentary bodies.

Benedict XV said that woman is a helper, not a rival, of man's. He deplored much of the perversity of morals, which the license of the first World War had greatly accentuated, on the struggle of woman for absolute equality with man. He recognized however that women could be a great power for good in society. He talked with and encouraged the various women's groups who were working for peace.

Pope Pius XI re-emphasized the traditional teaching that while men and women are of equal redemptive value, they are not identical by nature, and their function in the family and in society the same. He viewed the woman as the queen and the heart of the home. He pointed out however that it was the Church which first recognized that woman could lead a life independent of man, by establishing the religious orders of women. Pius XI called upon women to take their place in official Catholic Action, and pointed out that their special apostolate should be in the restoration of family life. Recognizing the developments in many countries, he told women to make the most of their new political opportunities.

Pope Pius XII re-stated and enlarged upon the pronouncements of his predecessors on the woman question. He urged Catholic women to collaborate with non-Catholics for social reforms. He treated at length of the dignity of woman and emphasized that all women have the vocation of motherhood, either in the physical sense or in the more unlimited spiritual sense. He discussed at length modern social and industrial developments and the effect they have had on the position of women. He deplored the fact that so many married women are forced to work



outside the home and urged the adoption of a family wage for the husband so that mothers would be able to give all their time to the children's upbringing. He urged women to bring all their feminine qualities and talents into public life (and here especially he was referring to single women) by performing those tasks particularly suited to a woman (family welfare work, child care, teaching etc.) or by bringing to public life feminine delicacy, tact, and penetration into those values likely to be forgotten by men. Pius XII told women they have a duty to vote, and (here again he was addressing especially "those who perform remain unmarried") if they have the talent and opportunity to hold political office they should be aware of the great contribution they can make to society as Christian women. He urged that woman be given education proper to her sex, and emphasized that she should be trained to have intelligent, living faith and not be left in a condition of weak, sentimental piety. He noted the importance of adequate preparation for marriage. One thing which appears outstanding in his contribution to the Church's teaching on the position of women is the fact that he recognized the large numbers of women who would be forced to remain single and pointed out to them how *as women* they could lead useful, happy lives.

It might surprise the reader of this book that the one thing the Pope never seemed to tire of emphasizing was woman's duty to promote purity in society by her modesty in dress. That is one thing every Pope pronounced upon. There are innumerable other things of interest which had to omit in a brief summary of this book. We can be grateful to Father Faherty for giving us a thorough digest of papal teaching. Those of us in the apostolate, however, will be disappointed that he rather passed over Pius XI's call to women to take part in Catholic Action, not realizing the revolutionary implication in the fact that not only lay men, but women as well, are invited to participate in the apostolate of the hierarchy.

Father Faherty does not seem to make any attempt to explore the depths of the Popes' thought, nor to apply it to American conditions. But perhaps I am asking of him something outside the aim and scope of his book. Similarly he does not take into account the papal pronouncements on lay institutes; when he treats of the single, lay woman, he seems to presume always that she is forced to remain unmarried, and neglects the fact that the Pope has approved those women who voluntarily remain unmarried to perform a dedicated "apostolate in the world and of the world." I, for one, should have liked to have had the author give something of papal teaching along that line. But what he does give is good; perhaps someone else will take up where he leaves off.

DOROTHY DOHEN

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